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Education and Liberation

volume one



*a journal of militant
youth liberationists!*

Education and Liberation:

This project was started by a few high school dropouts; we wanted to build a resource and a network for other dropouts and any youth who want to get out of school or cause trouble in school, but it quickly became something deeper.

We were sick of having our lives organized by teachers, psychiatrists, parents, cops, and advertisements, so we dropped out of school and began to take our lives back. We found that we were not alone... that youth all over the world are rising up against alienating institutions and personal relationships. From the streets of Seattle to the squats of Berlin; from the mountains of Peru to the hills of Appalachia; in schools, psych wards, and jails an insurrection is spreading...

How can you discuss liberating yourself from school unless you discuss liberating every aspect of your everyday life? School is only one of many institutions that attempt to impose boredom and repression on youth. With this project, we're trying to spread a culture of youth resistance and support for confrontation with these institutions.

This is not a political zine. We feel that there is nothing worthwhile for youth (or anyone for that matter) in politics. Our enemies would like nothing more than for us to put aside our desires for radical change and invest our energy into "pro-youth" politicians and reform groups. This cannot and will not happen.. Politics is the art of repression and mediation, and we will have no part in it. The only possible path is that of attack.

Disclaimer: the creators and distributors of this zine are not responsible for any action done in the name of the 'youth liberation front' or 'ylf'. this zine is for educational and entertainment purposes only. we don't want you to break the law... just waste away in front of your television or go to the mall...

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www.mountainjusticesummer.org

Green Anarchy
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Insurrectionary Anarchists of the
Coast Salish Territories
www.geocities.com/insurrectionary_anarchists
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Break the Chains
PO Box 12122
Eugene, OR 97440
www.breakthechains.net

Not Bored!
POB 1115
NY, NY 10009-9998
www.notbored.org

Do or Die
c/o Prior House, 6 Tilbury Place
Brighton, East Sussex
BN2 2GY, UK
www.eco-action.org/dod

Arkangel Magazine
BCM 9240
London WC1N 3XX
www.arkangelweb.org

Mercy For Animals
PO Box 363
Columbus, OH 43216
www.mercyforanimals.org

Coalition Against Civilization
P.O. Box 835
Greensburg, PA 15601

Earth First! Journal
PO Box 3023
Tucson, AZ 85702
www.earthfirstjournal.org

Treason Collective
GPO Box 2427
Canberra ACT, Australia, 2601
treason.metadns.cx

A Recommended Reading List:
never read a boring book

Teenage Liberation Handbook by Grace Llewellyn

the Revolution of Everyday Life by Raoul Vaneigem

Free the Animals by Ingrid Newkirk

A Language Older Than Words and the Culture of Make Believe by Derrick Jensen

Annie on My Mind by Nancy Garden

No Logo by Naomi Klein

The Monkey-Wrench Gang by Edward Abbey

Oranges Are Not the Only Fruit by Jeanette Winterson

Woman and Nature by Susan Griffin

Televisionaries by Tom Vague

Evasion by Anonymous

Pacifism as Pathology by Ward Churchill

Society of the Spectacle by Guy Debord

Terrorists or Freedom Fighters? by Stephen Best

Roominghouse Madrigals by Charles Bukowski

Communion: the Female Search for Love by bell hooks

My Name is Chellis and I'm in Recovery from Western Civilization by Chellis Glendinning

Recipes for Disaster by CrimethInc.

Homage to Catalonia and 1984 by George Orwell
steal them from a corporate bookstore or order them at the



APATHY NEVER!

Save the Children - Burn the Schools

Every business day we are violated, condemned, coerced, psychologically molested, and standardized to the point of misery between the hours 8:00 a.m. and 3:00 p.m; We've been preparing for a life full of preparing for life. We are made to feel inferior and are forced through state-sanctioned means of coercion and degradation, to compete and test against one another, which divide us into classes we aren't taught to comprehend. Like a hunter-gatherer thrust into a world of divided labor and complicated technology, we have been thrust from our world of play and fun into a world where suddenly things are about social darwinism and acquisition of material resources. We are the youth of the world. Each one of us bear witness to the divorce, addiction, violence, contempt and apathy our parents demonstrate. We've all seen someone we love crushed by debt or job-loss. We are unable to place significant value on passive instruction or following the trivial rules we had no part in creating and because of this we are considered defective. As these alleged faults develop, so do the pharmaceuticals. Happy children once full of joy and energy are manipulated into exoskeletons consuming dull monoculture and bland-food composed of stimulants and addictive substances.

Some of us are beginning to catch on; we've rejected our die-cut roles and chiseled desires and begun the search for a self-actualized future. When schools demand we conduct mathematical wizardry and run a mile of pavement in eight minutes, we scheme

~*~*~* MILITARY RECRUITMENT!

As the crisis in Iraq deepens, youth around the US are confronting military recruiters and driving them out of their schools. From Ohio to Washington, students are taking actions against recruitment efforts.

Some anti-recruitment ideas:

Set up a table next to the recruiter's table with anti-war literature and information about debunking the recruiter's lies.

Get a group together and surround the recruiting table, loudly chanting and distributing anti-military fliers. Community college students in Seattle did this and forced the recruiter to leave their campus.

Physically disrupt the recruiting efforts by trashing the military propaganda, puking on the recruiting table, pieing the recruiter, or spilling food/drink all over the recruiter and his table.

Post anti-military posters and fliers all over your school, letting other students know the truth about what joining the military.

Pay a visit to the recruiter's car...

Organize discussions about the war and the role youth play in it.

Write articles in your school newspaper about why students should resist recruitment and the war in general.

Make fliers and posters that draw connections between the war in Iraq and other forms of exploitation and domination.

Talk to youth in other schools about actions they're taking and how you can work together.

Support students punished for their anti-recruitment activities. **Never snitch.**

Be persistent and don't give up. If you can't make the recruiter leave, make sure his time at your school is hell!

BE ALL YOU CAN BE



**WATCH THE GOVERNMENT
DENY YOUR ILLNESS AND
PERPETUATE COVER-UPS**

END UP HOMELESS

**HAVE EXPERIMENTAL
DRUGS AND VACCINES
TESTED ON YOU**

**BE EXPOSED TO
CHEMICAL WEAPONS**

attacks and outrun police liaisons. When advertising industries raise their denim cross-hairs, we use disguises to infiltrate their retail outlets and subvert their stranglehold on our sisters and brothers. We study in libraries what our district board refuses to teach us, we use radical computer programming tactics to allow fellow students to view what the administration has tried to segregate us from. We know exactly what we want; we demand the liberty to lead our own lives free of restraints and restraint, the right to refuse to be marketed. We demand what we once etched in mud before neighborhood games of capture the flag. We are willing to make the compromises we need to liberate ourselves; and when we speak of liberation, we mean total liberation. Consider this our declaration of independence; a convergence of thoughts, thinkers, crimes, criminals, vandals and scandals. We are poets of self and authors of our own lives; our active member count grows with every burnt diploma and cut class, every teacher who disobeys orders and actually interacts and shares with us and every parent who rejects traditional indoctrination and becomes our allies to independence. We will be free, consider yourself warned.

signed,
the Youth Liberation Front.

Public schooling is essentially one giant cerebral hemorrhage that deprives your brain of anything useful and kills your spirit. Drop out!

But what will I do instead of school?

Before discussing what to do besides school, one must acknowledge that almost anything is better than wasting time in an oppressive educational establishment. With all your time freed up by dropping out of school, you could actually contribute to meaningful projects and your own blossoming knowledge. Transform the streets, parks, and coffee shops into free spaces of critique and play. Attack those who attempt to organize your life and impose boring routines and religious spectacles onto your free time. The emptiness of leisure stems from the emptiness of life in present-day society, and it cannot be filled within the framework of that society. Ultimately, we must overthrow the social relationships and institutions that uphold this system of exploitation, boredom, and work.

And how shall I ever get a job?

Work is shit. School does nothing but prepare you to be exploited by bosses and ordered about by police, unions, and priests. Alas, we must survive somehow before the revolutionary negation of capitalism emerges from the excluded and dispossessed - but never forget that we want so much more than survival! If you really desire recognition from the State and future employers of your education, try

current job cleaning the floors of McDonalds, then ruminate over the possibilities of a life without work. Surely the time devoured by a part-time job could be joyously consumed in a number of activities. Enjoying the company of friends, riding a bike, organizing affinity groups, planning and carrying out direct action, festively fighting adultarchy, healing ourselves and rediscovering wilderness and what it means to be wild are only just a few. The adventures rooted in your imaginations and realized in life are more powerful than anything I could enumerate here.

The idea of avoiding work and seeking fulfillment outside of capitalist comforts will be completely new to some youths, eliciting feelings from curiosity to disgust. Making changes like those described above will be effortless and uncomplicated for some and arduous and difficult for others. But avoiding work for as long as our circumstances allow will make our young lives far more rewarding. These individual changes alone won't disassemble the schools and they're not a threat to industrial capitalism, but they can lighten the load. Until we fuse our individual desire to be more than atomized students or workers with a cultural reorientation and a collective revolt, we'll inevitably be forced back to work. So let us stay clear of work, try to live before it's too late and help destroy this rotten system while we're still young enough to fight.

I didn't go to work today... I don't think I'll go to work tomorrow either!



exists for the majority of us. So aware of the repetition, submission, and prostitution that lie ahead, why would we precipitate proceedings by voluntarily going to work before our survival necessitates it? To exchange the money we exchanged our life for in return for gadgets and gizmos we really don't want and we certainly don't need? To listen to the latest piece of consumer culture, the one that television told us we want? To pump petrol into the cars we drive for reputation and not necessity's sake. To feed the industrial megamachine that's killing the ecosphere, real community, authentic dreams and our last chance to revive a meaningful life.

We are in an incredibly advantageous situation, in which we are economically dependent on our parents or guardians who rent out their bodies and minds for eight hours a day to provide us and themselves with the means required to survive. This imparts us with a greater degree of free time, less obligations and consequently more life, but only if we reject work. We don't need to work right now and we don't need the commodities we're told we need, so let's evade work for as long as practically possible. We abhor school for its sum total of totalitarian controls - supervision, classroom sermons, compulsory exercises, curriculum standards, signing in and out - and taken to its logical conclusion, such an abhorrence of school would mean not subjecting ourselves to the abomination of work in addition to school.

Taking advantage of our parental dependency and its erotic possibilities does not involve a selfish misuse of our parents and their labor, but rather an exploration of uncharted territory in which we assert our sovereignty and support. We initiate dialogue with our parents, enlightening them by challenging conventional family structures and ensuring them that mutual respect, equality and reciprocity are the best ways forward in a parent-adolescent relationship. Once this has been firmly established and the autonomy of all is embraced, our commitment to not working can benefit our parents, as we cooperate with them as equals and as friends to maintain the house, keep the kitchen clean, do the washing and other domestic tasks. Most importantly, once such an interdependent relationship is forged, we can help heal and reverse the afflictions both young and old suffer surviving in a fast-paced technological empire obsessed with Progress.

If all this rhetoric fails to convince you to remain

unschooling (essentially homeschooling yourself). This is really quite nice because you get credit for doing whatever the hell you want. If you're old enough, get your GED (the equivalent of a highschool diploma) and get on with making war on society.

I was unable to leave school. What shall I do now?

Naturally, there is nothing to do but sabotage and insurrection. Glue the locks, scrawl manifestos against alienation in spraypaint and ink, verbally attack the reactionary imbeciles feeding you lies, put pies in the faces of the administration, organize your peers and strike, make fools of the pseudo-bureaucratic student government. One never really contests an organization of existence without contesting all of that organization's forms of language. Expect repression from educational authorities and defenders of bourgeois morality but never fear it. If you are going to get dragged off in handcuffs, get dragged off screaming...

Students are despicable and useless.

The spontaneous uprising against school, morality, wage-labor, and the rest of this vile system approaches. There will be no student liberation. Liberation can only be found in the rejection of the role of student and all other forms of mental slavery. There is no time for endless meetings, textbooks, or lectures. We urge you to have great sex, burn down the prisons, and make impassioned insurrection!

An Insurrectionary Approach to Deschooling

by the Wild Youth Collective

The question of strategy and organizational forms is a recurring point of discussion and puzzlement amongst many radicals. We constantly want to know how to accelerate social revolution and which methods are most effective in eliminating the state, capital, alienation, work and all forms of domination. Taking from what I consider to be some of the more agreeable and radical tendencies - chiefly insurrectionary anarchism - I hope to confine discussion on praxis to one particular realm of struggle: high school.

I have chosen to do this because I unequivocally support the assertion that school acts as the reproductive organ of commodity society. It is in school that we are initiated into the variegated yet unified myth of industrial capitalism. Only when we conceive school as an industry that manipulates young men and women in their most formative years will we appreciate the importance of formulating coherent -strategies of classroom revolt. Only when we recognize that capital's production of commodity-satisfied demands begins with students' successive consumption of curricula, will the revolutionary struggle of deschooling come to the fore. Once we converge on this basic premise, young people - with the support and experience of elders - can begin articulating our strategies and implementing them without reserve.

Classroom revolt and deschooling are two separate yet inseparably dependent projects. One can't occur meaningfully without the other. For schools to be conclusively smashed - along with the individual dependency, helplessness and lack of control they thrive on - self-organized, informal, uncontrollable and idiosyncratic classroom revolts must come first. If such classroom revolts are to

employment to give themselves the small luxuries that middle class (I use the inept term middle class to signify financial status alone and not ones control over their own and others workplace activity) kids take for granted: money for transportation, the odd movie screening, some lasting shoes, a bike, a strong backpack or a decent hair cut. I understand this and I support indigent and low-income youths in revolt against their unique circumstances and our common enemies. With that said, this discourse is specifically aimed at high school students whose physical existence and attendant comforts are already provided by their parents or guardians. From my public high school experience, such a demographic - that of relative stability, convenience and affluence - represents at least 50% of the student population.

If your socialization has been anything like mine, you've had the work ethic drilled into you a million times, by parents, teachers, employers, socialists and mass media. How many times have you been unquestioningly exhorted to work, to exchange your time and energies for a monetary sum? On how many occasions has working been cast in a virtuous, even saintly light? We high school students are inundated with future career options, each and every one identical in their self-effacing nature. Destined for the world of work, one can't even find articulations of a radically different future amongst many so-called radicals. Working as a noble pursuit is regularly championed by Right and Left alike, with the only difference in their visions being the terms by which your drudgery will be known and for whom your sacrifices will be made. Anarchist author Bob Black advocates a qualitatively different alternative in *The Abolition of Work* "Work is the source of nearly all the misery in the world. Almost any evil you'd care to name comes from working or from living in a world designed for work. In order to stop suffering, we have to stop working."

Lets face it, most people loath working and their experiences concur with Black's words above. There are the few who truly enjoy the activity that their wage slavery consists of and there are even those who are fortunate enough to have complete control of their working activities and the product of their labor. But even so, as Black states "What might otherwise be play is work if it's forced". Chances are, you'll have to work, and sooner rather than later. And unfortunately, not all of us will find a more appetizing role in the local workers cooperative, as unfortunately, the local workers cooperative doesn't

On Young People Avoiding Work

by Wild Youth Collective

Within the walls of school, hundreds of young spirits jump through the hoops of a predatory institution, emerging at the end with a state certified qualification, repressed and/or forgotten desires and a loss of vitality. We all, consciously or not, are intimately familiar with and equally repulsed by the grinding drill of school. Even those who have been deceived by the myth of school and the pseudo-fortunes to be found upon its exemplary completion can't help but feel an aversion to its onerous demands. An elaboration on school oppression could easily span several pages - as done by many authors - though today such an analysis is not my aim. Though for the purpose of this brief article the three main pillars of schooling can be succinctly described as this: a mechanical preparation for frenetic adult life in industrial capitalism; a near perfect integration into the routine of the factory, office, supermarket or welfare line; and a domesticating process whereby the last vestiges of wildness and visionary childhood are all but lost.

My intentions here are to encourage high school students to question the notion of work. Not post-graduation work, not post-university vocations, but work in the here and now. I feel as though not enough attention as been devoted to this disastrous period of adolescence: the search and procurement of part time/casual/after school work. A plenitude of existing writings elucidate the exploitation of work, the indoctrination of schooling and their commonalities. But that transitional period during high school where students first suffer the burden of work - in the form of a shitty and degrading part-time job - and the impediment of school at the same time, seems to be neglected.

Before continuing, let me make some necessary and crucial points: many high school students simply do not enjoy the liberty of choosing not to work. It's almost trite to state that many high school students grow up in working class households, under working class parents, in working class neighborhoods and are thus compelled to sell their labor to survive. In order to put food on their family's table and clothes on their back, some high school students will work before and after school to assist their parent/s. Others who are fortunate enough to have parents able to secure basic necessities such as food, housing, clothing and health might look for and antar int-

presage society wide deschooling, they will need to be marked by a degree of clarity and purpose. How to foment and precipitate such classroom revolts - or even school wide insurrections, but lets not get ahead of ourselves - and ensure their clarity and purpose is what I wish to expatiate upon here.

Old Tactics Worth Questioning

The opinions and propositions that follow are derived from personal and localized experience and should not be taken as prescriptive. They may prove entirely inapplicable in your unique circumstances or they may work best when combined with other suitable tactics. First we should affirm the ways not to go about transforming individual or group recalcitrance and defiance into deliberate and goal-orientated revolts.

1. The failings of ideology dissemination within high school have become all too manifest. Nowhere is Bonanno's concept of severed communication more apparent than amongst high school students. They - like millions of others - would prefer not to read a ten-page treatise on the Spanish Revolution. Handing out pamphlets and distributing radical books will only reach so many. While I think there is room for compromise on this issue - such as refashioning our propaganda along the lines displayed by CrimethInc - very little of our time and energy should be exhausted on selling kids another prepackaged viewpoint, if for no other reason than to spare ourselves the dullness of such activity. If we are to use the written word as a chosen medium to connect with fellow youths, it should be limited to things like graffitied maxims, stencil art encouraging further stencil art actions. Our propaganda must not reproduce more propaganda but incite self-directed action. We are guaranteed failure if we continue to exalt ideals over individuals, work over joy and consumption over being.

conditions for their and our revolts. We must intervene in their revolts not as young pedants but as fellow oppressed, and help vocalize their goals in consonance with ours. We have to organize together around the immediate and relevant realities of young people by listening to and analyzing their situation. Our inimitable circumstances, the people around us and our imaginations will determine how we go about doing this.

Every time a kid is pulled up for uniform. Every time a kid is castigated for eating in class. Every time a kid refuses to request permission to urinate. Every time a kid is caught smoking or stealing art supplies to paint on his own terms. This is when our intervention should occur. This is when we can respond with similar behavior to vindicate the disobedient student and show other kids they're not alone. This is when we can articulate their demands and set intermediate goals. Schoolmasters can deal with one or two uncooperative and aimless students, they can't manage revolts of twenty or thirty demanding an end to surveillance cameras or degrading uniform. Focusing on popular issues relevant to youth and promoting revolt by example in the present will bring us closer to deschooling in the future.

The only way I can see such intervention happening is with the formation of affinity groups. These would consist of three or four conscious individuals committed to classroom revolt, deschooling and youth liberation by all means necessary. Affinity and an intimate understanding of each other would unite the individuals within who share a clear and cogent analysis of their immediate surroundings. Only then, after achieving a flexible and cohesive group, can we intervene and foment classroom revolt. This can be achieved by agitating around existing rebellion and fighting for limited objectives - from toilet paper in bathrooms to extended lunch breaks - rather than attempting to proselytize as many students as possible. As

society of friends, and the next eligible young man or woman they've got lined up for you). It is the ire of parents, priests, principals, professors, and pundits. It is the joyful shout of an introverted quiet kid as s/he takes a risk that defies all preconceived notions of social norms, and is in return presented with something long-coveted. It is the solemn mutter of the most witty, unapproachable class clown, eyes pregnant with tears.

It is an unapologetic raised fist in a world where we are not even allowed to raise from our seat to go to the restroom without permission. It is the lone revolutionary still fighting a guerilla war against a totalitarian state that has long since been the victor. It is yet another movement of livestock that declares its individual sovereignty, rather than remain someone else's property to be used as bargaining chips or status symbols. It is the clique that smashes the boundaries of all other cliques, that celebrates our diversity, rather than dividing us up based on our sizes, tastes, unique abilities, sexual identities and preferences, classes, colors, creeds, and ages - for it is our division that makes us the most vulnerable to those in charge. It is a name that will echo in history as the banner that was raised by the most intimately of the oppressed of this or any other society. It is the simple declaration that ultimately we know

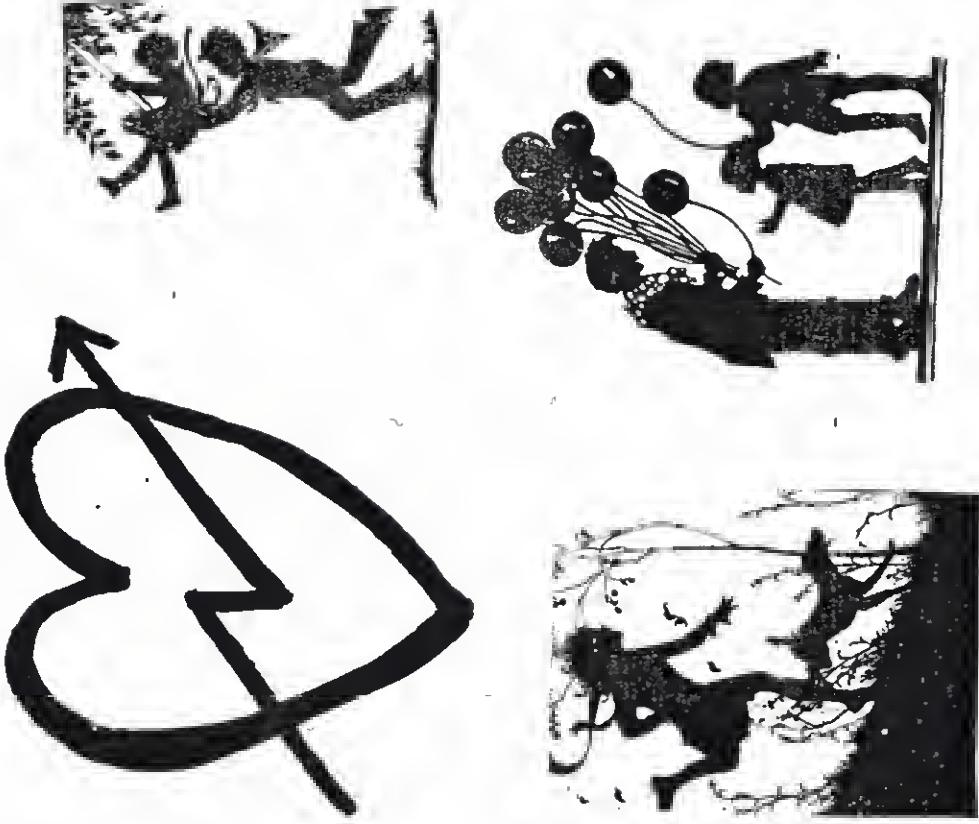
...what is the YLF?

The Youth Liberation Front is not a central committee, a vanguard of intellectually advanced leaders, or an elite group of honor-rollers who won the annual popularity contest. It is a battle cry, an acronym carved into a desk, a whisper between comrades passing in the hall. It is chanted by inmates in juvenile halls rioting against an abusive and illegitimate institution.

It is a silk-screened patch sewn on the knapsacks of young hobos, bums and punks. It is carved into the baseball bat that cracks the skull of the long-since parent-turned-abuser. It is a tattoo worn by a grrrl no longer willing to hate herself. It is a phrase that sends kids to the psyche ward, and sympathetic teachers to the unemployment line.

It is the seductive kiss that turns 4.0 GPA's into molotov cocktails and barricades. It is the reluctantly-embraced struggle taken up by those raised in strict doctrines of obedience and discipline, long held sacred as tools of resistance and empowerment. It is the support and solidarity we give each other, tangibly and emotionally, in both the struggle and in day to day life. It is the inspiration for kids to get off drugs (i.e. ridalin) despite the efforts of their pimps (i.e. parents) to trick them out to all their clients (i.e. teachers, extracurricular activities, their

mentioned above, propaganda may still serve a purpose, but only if it provokes kids to act and advance the insurrectional project. When institutional reprisal comes - as it surely will - affinity groups can dissolve and recommence activity quickly, ensuring the permanence of struggle. Only when we reject mass school wide struggle and recognize that the deconstruction of school won't occur tomorrow will be able to effectively retaliate, advance the project of deschooling for posterity and enjoy ourselves while we flood the school again and again.



we cannot be free until we reject

the passive role of student and demand an end to unilateral “education”

Our solidarity is not with the misery, but with the vigor with which men and women do not put up with it.

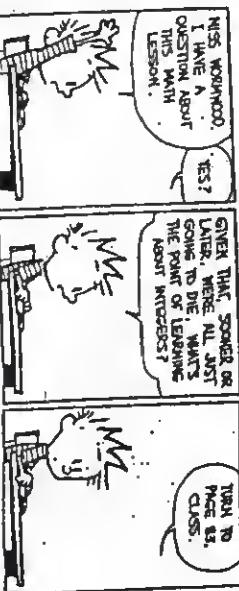
arm your desires,

arm your dreams,
arm your joy!

There are ever increasing numbers of

*[For those who don't know, a few students at Strasbourg took advantage of general apathy to get themselves elected to the Student Council, appropriated all student funds to publish an incendiary tract entitled *On the Poverty of Student Life*, which criticized the miserable role of the student in capitalist society, and distributed 10,000 of them on the first day of classes. The scandal stopped classes, started riots, and when the State repression kicked in the popular response was almost enough to topple the government. A mere prototype, of course, of what you've got in store for us—right?]

visualize insurrection.
strike, sabotage, and subvert.



We are everywhere
we're not used to freedom or being
in control of our own lives, so we
need to help each other and grow
together.

see the end of the world
— or better still —
the world turned upside-down.

Beneath the riverbed where history flows, a dream seems to have withstood the wear and tear of time and the implacable succession of generations.

Here is the dream then

A cartoon illustration of a man with a disproportionately large head and a small, thin body. He has a large nose, a prominent chin, and is wearing a dark hat and a light-colored shirt. He is holding a small book or scroll in his right hand and has a thoughtful, slightly worried expression on his face.

A cartoon illustration of a teacher with an extremely large head and a very small, thin body. The teacher is holding a book in one hand and a long, thin stick in the other, pointing it towards a student. The student is a small figure in the background, looking up at the teacher.

see the end of the world

— or better still —

the world turned upside-down.

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